1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

×627 672 *Case 19. Accidental Homicide*
Informant: White Wolf

"Two young boys were out hunting turkeys one time, when one of them stepped on a dry stick. It scared away the birds, and the other boy got so angry that he shot at his friend. He fell wounded in the side.

"In a panic of fright the boy fled from the spot where his friend lay bleeding on the ground. As he came into the village, he was met by his father, who asked where his friend was. The youth said he did not know; he told his father that his friend had left him an hour or more before, to come home.

"Later on the mother and sisters of the wounded boy got worried; they went out into the mountains calling his name. Finally they heard a low moaning; there, among the rocks, they found their boy lying in blood. In his mother's arms the boy told her he was dying. He begged her not to kill his friend, because it had been accidental. Revenge would not bring him back.

●[764] "When the wounded youth died, the parents of his friend covered all the funeral necessities and provided gifts to be buried in the grave with the body."

Whereas murder allowed no adjustment other than death, accidental homicide could be settled by proper payment to the *family* of the deceased. Thus the boy who did the killing was not punished. However, it should be noted that the principals in the case were minors. It may have been otherwise with adults.

1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

428 relationship." The maternal uncle had prior claim over the paternal.

However, the right to inherit must have meant very little when balanced against it were the exacting requirements of customary mourning. Ideally, the immediate family and even the brothers and sisters of a dead man gave away or destroyed property, their own as well as that from the estate. The [762] burial of a suicide-mother in the Yɛp Eaters band was in this pattern. The mother hanged herself because her son called her a bitch for not doing for him what his wife should have done. When the body was brought in by her 428 elder sister and father, they laid out a large buffalo rug over a thong. Then, ● 764 "on this they put all the pretty, fine things the *family* owned. They dressed the dead woman in all her finery, painted her face, combed and plaited her hair, painting the scalp red up the part. They covered her arms from wrist to elbow with silver bracelets. They put on her finest moccasins with silver dollar trimmings. She wore two beautiful belts with handsomely trimmed possible pouches, and so forth. The women dressed her body. (A man dressed a man's.) Her father sat at her head, calling on all her relatives and friends to take their last look. There was a big crowd gathered outside. 'We are going to throw her away. She is going to live in the ground,' he cried. After the people had seen her, they folded the blankets over her, folding in all the fine, pretty things; then they wound the thong about it.

"During this time the women wailed. They tore their dresses off, leaving only skin aprons to cover their mid-region. They hacked at their arms and legs and face. Some cut off an ear. The men cut their flesh, too. This was done by her immediate kin and close friends.

"They brought her horse then with its own saddle. Across it, they threw her body. They put their finest silver-mounted bridle on the horse. They all mounted their horses, and the sister led the funeral horse to a natural cave in the mountains. They put her in it with her saddle. Then they killed her mount.

"When they came back—there was her tipi where she had lived with her father. Back of it was her son's tipi. They put all their belongings inside and burned them. They had *nothing* left."[5]

When people so made themselves destitute, they were on the tribe. They were fed and cared for until they were ready to drop their mourning. Then the men of the family went afoot on a raid to get horses and start life anew.

428 In situations where the family did not spontaneously go as far as did this 626 last one, the public pressure of mourners *forced* them to further giving.
765

[5] The quotations are from Talker, recorded by Jeannette Mirsky.

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

439 The buffalo robe is the principal, and indeed, so far as I know, their only article of commerce—their only source of wealth. At a certain season every year they are transported to the confines of Mexico, and sold to parties of Mexican traders who annually meet them there, and receive in compensation hatchets, knives, and such other implements as are used by them, together with cheap calicoes, mescal, and a great variety of trinkets.

291 It has previously been stated that the men dress in buckskin. The women do likewise, to a great extent, but most of them wear a sort of short gown made of the calico thus obtained. Children, until they arrive at the age of eight or nine, do not take the trouble to dress in anything.

515 In their personal habits they are supremely nasty. Occasionally, in warm weather, they bathe in the river, but daily ablutions are not thought of, so that they are constantly covered with dirt and vermin.

582 The institution of marriage is recognized, and governed by established laws. When a young man becomes enamored and resolves to take a wife, he presents himself before the council and makes known his desire. If there are no objections on the part of the maiden or her parents, the council decrees that they may live together in the matrimonial relation one moon. If, at the end of that time, there has arisen no dissension between them, and they are mutually satisfied, they are permitted to continue the relation another moon, and if they live together harmoniously through that, the knot is irrevocably tied. The system of matrimony among them, therefore, seems to be founded on the principle of the rule of three.

● 764 Equally peculiar is their mode of burial. When a warrior dies, his body is carried out and laid upon the ground, his head always toward the west. A pen is then built up around

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

him constructed of poles. Into this enclosure is placed his 764 ●
personal effects—his saddle and bridle, his tomahawk, scalping knife, bow and arrows and lance, all the inanimate property he possesses. The enclosure is then roofed with bark and covered with earth. This part of the burial ceremony concluded, all his horses and mules, even if he was the owner of a hundred, are brought to the grave and killed. When a squaw dies, her property, also—her calico gown, cooking kettle, tools for dressing skins—are buried with her, and the horse upon which she was accustomed to ride slain in the same manner.

They are buried with their heads to the west, because 764
they believe at the resurrection, of which they have vague 775
and indefinite notions, they will arise and march eastward, again to take possession of all the country from which the accursed white man has driven them and their fathers. They bury their property with them and kill their horses because they suppose their souls will have need of them in the other world.

Among them are prophets, corresponding with our di- 793
vines, who maintain with exceeding strictness their sacer- 731
dotal dignity. The prophet addresses them on various occasions, such as the green corn dance, and the festival of the roasted dog, but especially in the time of the new moon. At all times they listen to him with the most profound reverence, their heads hanging down, and not a murmur of sound among them from the commencement of his exhortation to its close; but in the season of the new moon, they fall on their faces to the earth before him, and there remain still and motionless until the sound of his voice has ceased.

They believe in God, a great spirit, who created and gov- 775
erns the earth, sun, moon, and stars. They have an unwaver-

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

Battle with the Apaches

As soon as they had left the ground, the Apaches again 727
appeared upon the height, and bore away their dead also.
It was a drawn battle.

This encounter was unexpected on both sides. The Apaches, as I learned, were gathered around a spring, cooking their meat, little expecting the approach of an enemy, when the van of our party came upon them. At that time a deadly strife existed between the tribes, and it would have been a scandalous violation of an Indian's idea of manhood to have separated, under such circumstances, without a bloody tilt at arms.

The Comanches lost in this battle seventeen warriors; the Apaches, probably as many more. Had the combatants belonged to a civilized people who keep a record of their wars, it would have furnished a thrilling page of history; but thousands of such sanguinary struggles take place on the lonely prairies of which the world knows not. That same season, however, they buried the tomahawk and danced the pipe dance, and henceforward were at peace.

The close of this eventful day was occupied in burying 727
the slain, which ceremony was performed in their custom- 764
ary manner, except they seemed to chant the death song 775
with more energy and feeling than on ordinary occasions. With them, death, at any time, even the nearest and dearest of their kindred, is not regarded as an event to be deplored, but on the contrary, to be welcomed with rejoicing; but when a warrior dies on the field of battle, their joy and exultation knows no bounds, for their crude theology assures them his departed spirit is, at once, caught up by the Great Spirit, and borne to the region of everlasting and supreme felicity.

We saw no more of the Apaches, and the following day 224
turned our course up the prairie—crossed the mountains

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

not ride a single one, but had to travel sitting on a travois. In comparison, the entire Pawnee tribe had 1,400, the Osage 1,200, and the Omaha 1,200. The greater the distance from Texas and Mexico, the fewer the horses found.

The number of horses possessed by the South Plains Indians decreased rapidly in the last half of the nineteenth century. The Antelope band surrendered only 1,500 head to the United States at the time of their capitulation at Fort Sill, Oklahoma, on June 2, 1875.[11] The Comanche, Kiowa, Apache, and Delaware tribes had 14,810 head in 1874, but three years later they possessed only 4,194. Subsequent to just one engagement, on the morning of September 28, 1874, the day after he had destroyed the Comanche-Kiowa-Cheyenne camp in Palo Duro Canyon, Colonel MacKenzie's troop shot and killed some 1,400 Indian horses.[12] Such attrition devastated the great herds.

The Comanches obtained their supply of horses by gift and trade, by breeding, by capturing wild ones, and by raiding.

It was considered a gracious gesture to give a favorite horse to a friend. And although it was general practice to kill a warrior's personal riding string on his grave, many a man before his death willed his favorite horse to his best friend. Even the poorest had at least one horse, for the public approved the rich man who celebrated an important occasion by giving a horse to some poor old fellow who could not rustle one for himself.

In intertribal trading the Comanches exchanged horses for goods, but by 1850 they had so many horses themselves that they never bothered to trade for them. In the great peace-making in 1840 between the Cheyennes on the one side and the Comanches, Kiowas, and Kiowa-Apaches on the other, the Cheyennes gave guns, blankets, calico, beads, and brass kettles, while the Kiowas, Comanches, and Apaches offered horses. Mountain, the Kiowa spokesman, had said, "We all of us have many horses; as many as we need; we do not wish to accept any horses as presents, but we shall be glad to accept any other gifts. We, the Kiowas, Comanches, and Apaches, have made a road to give many horses to you when we come here." They were as good as his word; every Cheyenne man, woman, and child

[11] Commissioner of Indian Affairs, *Annual Report*, 1875, 273.
[12] Nye, *Carbine and Lance*, 223.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

From Cradle to Grave

When the sun was shining you were mighty nice. When the sun went down you were devils. Don't you remember how you were? Boys will be boys.' "[26] 887 522

They all laughed and let the matter drop. After all they were old men—peaceable, and not warriors jealous of their dignity.

Although they were a strong physical race of people, the Comanches were troubled with a number of diseases. Many of their ailments were due to their unbalanced diet, to exposure, and to the vigorous life they led. Among their more serious ailments were pneumonia, colds, rheumatism, wounds, broken bones, intestinal diseases, rattlesnake bites, smallpox, and cholera. The number with weak eyes, partially or completely blind, was appalling. Fevers often resulted from their trips to the east and south. The white intruders brought cholera, smallpox, and syphilis, which swept away many of the people. Epidemics of smallpox took heavy tolls in 1816, in 1839–40, and in the winter of 1861–62. The cholera epidemic of 1849, brought from the East by immigrants on the road to California, possibly resulted in more fatalities than the smallpox plague. In any event, whether from violence, disease, or old age, the end came inevitably to every Comanche as to every man—and the cycle was closed. 164

When the condition of an elderly person became hopeless, he was usually "thrown away" by all except his most faithful relatives and friends; and sometimes even they would desert him. This was not due so much to lack of affection and sympathy as from fear of the evil spirits and his ghost, which were believed to have taken possession of his body. When he felt death drawing near, he made disposition of all his property and retired to a quiet spot to die. After making medicine in preparation, an old man might take his own life, and at least one case is known where a man took the life of his wife by cutting her throat because she was hopelessly ill and lonely. 763 888 [762]

There was not a long delay between death and burial. If possible, burial took place the same day. The body was prepared with great care by anyone who would undertake the job, usually near relatives assisted by a comrade or close friend of the deceased. A woman attended to the body of a woman; a man attended to a man's. When a small child died, it was buried still lashed to its cradle-board. Before 764 ●

[26] Informant: That's It.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

764 the natural warmth had left the body of an adult, the knees were bent upon the chest, and the head bent forward to the knees. A rope was used to bind the limbs and body firmly in this flexed position. The corpse was bathed, the face overlaid with vermilion, and the eyes sealed with red clay. The corpse was dressed in the finest apparel obtainable, relatives and friends furnishing some of their own for the occasion. It was laid upon a blanket, and relatives and friends were usually permitted to take a final look at the deceased. The blanket was then folded around the body, this again tightly corded with a rope or thongs of rawhide. The body was placed in a sitting posture upon a horse. A woman riding behind, or one on either side of the horse, held the body in position until the place of burial was reached. A few near relatives and friends accompanied the body to its final resting place, wailing and weeping on the way.

The preferred burial place was a natural cave, crevice, or a deep wash among the rocks of the highest accessible peak, or in the head of a canyon, preferably to the west of the lodge of the departed. If such a place could not be found, a hole was made just large and deep enough to contain the body, or the body was set upon the ground and a pen of poles and rock erected around the grave. In either case the body was deposited in a sitting posture or on its side, facing the rising sun, and the grave was covered with rocks, sticks, and dirt, apparently with no special system or arrangement. The ideal burial place of a medicine man was high on the south side of a hill or slope—if possible, at the spot where he had received power.

During the last half of the nineteenth century the Comanches, especially those living on the Red River, away from the mountains, occasionally used scaffold or tree burial, a method commonly practiced by the Cheyennes and other Plains tribes. In such instances the body was placed in a tree and made secure by means of ropes or rawhide thongs which bound it to the branches above and below the corpse. The elevated burial was also made by binding three poles together and raising them in tripod fashion, the crossing made as high as practicable, and the body bound securely to the poles above the point of intersection. The reason for the elevated burial was to protect the corpse from wolves and other predatory animals, but it seems to have been used by the Comanches only when a satisfactory ground burial

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

place was not readily accessible. In the elevated burial the body was extended at full length, hands to the sides, and placed on robes or blankets, which were then folded closely over it, and the bundle bound with ropes or thongs of rawhide passed many times about the whole. In a few cases war parties buried their dead comrades in a water hole. Buffalo bones or skulls, stones, or something of an identifying nature were sometimes used to mark the spot of burial.[27]

When an old person died, or one whose services were no longer useful, there was little mourning and that for only a short time. On the other hand, when a young man of established fame and prestige as a warrior and hunter was killed, the mourning was intense and prolonged. The name of the dead was not mentioned. To do so was a mark of disrespect, for it revived memories and made relatives and friends prolong their mourning. For a like reason, friends and relatives avoided passing in sight of the grave, and if the band ever came back to an old camping place where a relative had died, his kinsmen began mourning all over again, but "the second mourning was not so severe; the dead can't see them so well." Female relatives testified to their grief by wailing, moaning, and howling. They tore off or removed their customary apparel and wore rags or skin aprons only. They gashed themselves across the face, arms, legs, and breast with a knife, glass, or flint until they sometimes fainted from loss of blood, and then kept the wound raw and irritated for months. Often they cut off their hair, an ear, or a finger. The present explanations for such self-imposed torture is that the pain diverted their thoughts from their grief, but among the Shoshones and Comanches there was a time when women were killed on their husbands' graves, and self-torture may have been accepted as a satisfactory self-immolation. Black paint supplanted the customary red and yellow smeared upon their copper-colored faces.

Sometimes they built a fire and held a funeral dance by marching

[27] This description of Comanche burial is compiled from statements by a number of informants; also, Parker, *op. cit.*, 137; C. and J. D. Smith, *op. cit.*, 53, 132, 162, 170; H. C. Yarrow, "A Further Contribution to the Study of the Mortuary Customs of the North American Indians," B. A. E. *First Annual Report*, 99–100; Richardson, *The Comanche Barrier to South Plains Settlement*, 42; Lee, *op. cit.*, 152; Marcy, *Thirty Years of Army Life on the Border*, 56; Babb, *op. cit.*, 142, 144; Rodney Glisan, *Journal of Army Life*, 74; James Hobbs, *Wild Life in the Far West*, 33.

10:Horn T-3 (1836-1837) 1955
NO6 Comanche NO6

conciliate the favor of, the Author of the war of elements, I could not determine. Another circumstance induced me to think they might have some notions of a future state. There was a young woman among them, who certainly possessed some traits of character more amiable by far than the most of her race with whom I was acquainted; she sickened and died, when their grief, as usual, was unbounded. I observed to one of the females, that I hoped she was better off than when here; – she smiled, and pointed upwards. The strength of their attachment to each other, and the demonstration they give of the same, even to the dividing of the last morsel with each other upon the point of starvation, might put many professed christians to the blush! But they are just the reverse of all this to all the world beside. They think themselves the cleverest race of men on earth, and treat all others as infinitely inferior to themselves. They have no formal marriages among them. They generally take wives at an early age. Each man is allowed to take five women; but, in making his selection, the ties of consanguinity oppose no barrier; hence they are truly a consanguineous race of so motley a mixture, that it would be impossible to identify the connexions. The distinction, however, [56] might be less obscure, but for the fact, that with them matrimonial alliances oppose no restraint to promiscuous intercourse. The relation of the women to the men differs little from a state of the

10:Horn T-3 (1836-1837) 1955
NO6 Comanche NO6

755 the patient and spirt the water from their mouths in his face, and affectionately enquire if he is better. Should the poor creature answer in the affirmative, [152] (which is not often the case, as might well be supposed,) they attest their joy in the most ludicrous [764] manner; but if the patient dies at this, or at a subsequent period of his illness, he is interred in [757] the grave already dug at his door. The treatment is the same in the case of either sex, and they do not administer any kind of medicine. When a man 764 is buried, they put his gun, powder and ball, bow 768 and arrows, into the grave with him; and when a woman dies, they bury her as above stated, and then burn her tent and all she had; after which, 766 they join together and build the family a new one. When a young child dies, they bury it lashed to the board on which they carry it.

765 But no pen can describe the extent of their wail- 152 ings for the dead. When they return after a long absence, they alight from their beasts, and their women immediately turn them out, and then come and sit down at a respectful distance. Not a word of any kind is spoken by any one; the whole company is seated with the utmost silence. At length, without uttering a word, they begin to cry, and continue in this kind of exercise until it rises to a high pitch; when one of them suddenly stops, rises from his seat, and addresses the company, who at once give him their attention, while he tells them, in substance, that they have met together once more

172 (F) In a near upright position in front (south) of the skeleton was a one-gallon galvanized pail 18 cm. high (Fig. 4). The diameter of the base is 17.5 cm., and the diameter of the mouth is 20.86 cm. The side seam is lapped and folded; the edge of the bottom overlaps the outer surface of the sides and is soldered to them. The attachments for the bail are secured by two iron rivets each. The bail is iron wire 6 mm. in diameter. The lip of the bucket is formed by rolling the top of the sides outward and crimping it over an iron wire; the resultant lip is 5 m.m. thick.

The pail seems to predate forms common in the 1880's. In pictures and specimens that I have seen from the 1880's the bail attachment and the bottom are already quite different -- the ends of the bail are looped around a hoop at the top of opposite sides of the pails. The bottoms are inset and the edges are bent around the lower edge of the sides, in the same manner as modern galvanized pails (compare with Fig. 4).

Conclusions: The beads and bracelets have a long history in the Southern Plains. The pail, vulcanized cloth, and stirrups probably date from the latter half of the 19th century. It is not presently possible to assign a more specific date to these items.

ETHNOGRAPHIC COMPARISONS AND CONCLUSIONS

127 [114] *Tribal identification:* Specific information on burial practices of the Southern Plains tribes is rare. Reports by travelers, captives, and soldiers do offer some data; but they are often inconsistent, conflicting, and probably incorrect. Therefore, only those reports that describe interments similar to the situation encountered at the Jared site will be used for comparison.

171 ●764 It is well known that tribes in the Plains disposed of their dead in a number of ways.

> There is nothing in which the Plains Indian varies so much as in the respect paid to the dead, in the care and management of the body, and in greater or less elaboration of the funeral services (Dodge 1882:155).

If the people were busy when a death occurred, the following account might apply:

> The body of a chief who dies in other than the winter season is generally deposited in a cave; that of a common warrior in any convenient hole or ravine, a few handsful of earth, or sometimes only grass or leaves, being thrown over them. Women and female chil-

171 764 dren of the common people are thrust out of sight in the most convenient way . . . (Dodge 1882:159).

171 114 764 While oversimplifying, Dodge recognized at least some factors that resulted in preferential burial treatment within a tribe. He unfortunately did not identify differences in customs among tribes. Consequently, he gives only little information -- he does not tell us which tribes sometimes placed the bodies of their dead in ravines.

764 171 According to Dr. O. G. Given, physician to the Kiowa and Comanche Agency, burials were made at easily prepared sites in crevices and in the ground (Yarrow 1881:142). Dr. Fordyce Grinnell of the Wichita Agency gives a more detailed account:

> The body is taken due west of the lodge or village of the bereaved, and usually one of the deep washes or heads of canons in which the Comanche country abounds is selected, and the body thrown in, without special reference to position . . . The saddle [from the horse used to carry the body to the grave] is also placed in the grave together with many of the personal valuables of the departed. The body is then covered over with sticks and earth, and sometimes stones are placed over the whole (Yarrow 1881:99).

657 101 The Wichita Agency, located at what is now Anadarko, Oklahoma, had jurisdiction over the Wichita, Waco, Caddo, and affiliated tribes. In 1879 the Comanche Agency was consolidated with the Wichita Agency and many of the Comanches came under its jurisdiction, although 764 171 a subagency remained at Fort Sill. Thus Dr. Grinnell's observations may be of Comanches rather than Wichitas who, as far as is known, buried their dead in cemeteries (Schmitt 1952). 101 The Wichita did live in the area, however; possibly as late as 1850 there was a village one or two miles east of the Jared site (Marcy 1853:72), and they were there again for a few months after Fort Sill was founded in 1869. There is a possibility that some tribe other than the Comanche or Wichita was referred to, for in 1837 when the leader of a raiding party of "Wacos, Caddos, and Keechis" was killed during a battle, some of his followers tied a rope to the body, dragged it away, and left it in a ravine 114 (Wilbarger 1935:193). Details of the disposition of the body are not recorded, and we do not know if the body was abandoned, buried, or simply left until it could be retrieved for burial elsewhere after the battle.

[p. 323-B]

000 elsewhere after the battle.

101 Other tribes were in the area at the time. From the time of Fort Sill's establishment, the Comanche, Kiowa, and Kiowa-Apache were all encamped at the fort; the Arapaho and some Cheyenne were nearby and visited the area. In addition, from 1894 to 1913 a number of Apaches were kept at the post as prisoners of war. They were settled in scattered villages on the post until their release; several of these villages were located near The Jared site. It is unlikely that the Jared site is an Apache burial, however, since burials of the Apaches who died at Fort Sill were made in cemeteries rather than in isolated places and the locations of these cemeteries are known. It is also unlikely that the burial is Kiowa-Apache for although Opler and Bittle state that rocky crevices were preferred burial sites they also point out that burials were not placed in situations where they would be subject to exposure by erosion (Opler and Bittle 1961:384).

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764 In an anthropological survey of the Comanches (Wallace and Hoebel 1952:150) there is further substantiation of ravine burials: again they are simple graves in the head of a canyon, crevice, or deep wash and contain "... articles of immediate personal usage belonging to the deceased ..." (Wallace and Hoebel 1952:152).

764 171 In the Southern Plains only the Cheyenne vie for comparison with the Comanche as regards the custom of ravine or crevice burials: bodies of some of their dead were placed "... in caves or crevices in the rocks ..." (Grinnell 1962:163). Llewellyn and Hoebel likewise record crevice burials for the Cheyenne (1941:213).

[124] Several Kiowas and Comanches were asked about burials like the Jared site; there was total agreement among all that the Kiowa would not place a body in a ravine or crevice but would bury only in an open area. Both the Kiowas and the Comanches were aware of Comanche burials similar to the Jared site. Dodge, then, apparently was describing a practice with very limited distribution; only the Comanche and Cheyenne are known to have made ravine burials.

172 *Dating:* Since the artifacts from the Jared site have not been satisfactorily dated, I will comment on the history of the area, pointing to factors that may more narrowly delimit the date of interment.

648 175 The Comanches had long been in frequent contact with American, French, and Mexican traders, explorers, and military expeditions be-

[p. 324-A]

18: Jackson A-4,5 1969) 1972 NO6 Comanche NO6
Oklahoma

fore Fort Sill was founded in 1869. In fact Catlin, along with Dodge and a regiment of U. S. Dragoons, visited one of their large camps just a few miles from the Jared site in 1834 (Catlin 1841:61ff.). From these explorers and others who passed through their territory, and from their own trading and raiding expeditions, the Comanches received articles of white manufacture.

Fort Sill was established as a base of operations for subduing the Southern Plains Indians, and the U. S. Army made efforts to induce the Indians to settle permanently near the post. This program was achieved in part by giving food, clothing, and supplies to the Indians. By 1875 the Comanches were settled in the area and roamed no more except for a few small raids that continued until 1878.

The first Comanche cemetery was not established until 1889 or 1890 at Fort Sill (Gillett Griswold, personal communication), and with the exception of the post's cemetery where a few Indian Scouts were buried, and several mission cemeteries, this was the first established Comanche burial ground. Other Comanche cemeteries were opened shortly thereafter, and most burials were made in cemeteries after the early 1890's.

The literary and historic records help substantiate the identification of the Jared site as a Comanche burial probably dating after 1869 and before 1890 with the vague possibility of its being a Cheyenne burial. Kiowa and Comanche informants support this conclusion. No other groups in the area have been reported to have buried their dead in the manner noted at the Jared site.

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22: Dacus Q-3 (no date) 1S60 NO6 Comanche NO6
(ca. 1870)

[ca. 1870]

he was carried into the white man's country and that they gave him to a great monster, with wings, that lived upon the mighty waters at the place where the sun rises, and it had flown away with him. This was a long time ago. 'Our people think white men bad medicine.'"

The Comanches believe in a Supreme Being, and in many minor deities —that is, in the manifestation of a supernatural power in the operations of nature. Their religious ideas, if such a term may be allowed, are of the vaguest character. They bury their dead, with great secrecy, and place in their graves weapons and food. They believe in the immortality of man, and picture a fair paradise beyond the boundary of time. They have few ceremonies of a religious character. For the dead, they offer prayers at the rise of the sun. With their faces turned toward the rising orb of day, over the graves of their departed friends, they set up a howl sufficient to strike terror to the heart of one unaccustomed to hear them. They are not a happy people. Like all aborigines, they are grave, taciturn and moody.

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Lyon's Kathairon

For Preserving and Beautifying the Human Hair, to Prevent Its Falling Out and Turning Gray.

A well preserved Head of Hair, in a person of middle age, at once bespeaks refinement, elegance, health and beauty. It may truly be called Woman's Crowning Glory, while men are Not insensible to its advantages and charms. Few things are more disgusting than thin, frizzly, harsh, untamed Hair, with head and coat covered with dandruff. Visit a barber and you feel and look like a new man. This is what LYON'S KATHAIRON will do all the time. The charm which lies in well placed Hair, Glossy Curls, Luxuriant Tresses, and a Clean Head, is noticeable and irresistible.

Missouri Republican, *November 8, 1872*

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

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Sanapia, 1895–1968

Early Childhood

SANAPIA WAS BORN at Fort Sill, Oklahoma, in the spring of 1895 in a tepee encampment of *yapai* Comanches who had traveled to Fort Sill for rations from the vicinity of Medicine Park, Oklahoma. As with most Comanche women her age, Sanapia only knows that she was born in the spring and has therefore arbitrarily set her birth date at May twentieth.

Her father was Comanche and her mother Comanche-Arapaho. Sanapia was the sixth in a family of eleven siblings, having five older brothers, three younger brothers, and two younger sisters. As is still the custom among the more traditionally oriented Comanches, the maternal grandmother is very instrumental in rearing her daughter's children. Both Sanapia's mother and her mother's older brother were eagle doctors.

> Yeah, my mother doctored . . . she could do anything. One time it was her playmate . . . one time they were playing and she died. They put her buckskin dress on her, and you know in them days when anybody died they put red paint all over their face and their arms and their feet and then they put them away. They fix her up like that. My mother was playing with the rest of the kids. She was just a little bitty girl. She said, "I'm going to my tent and go to sleep. After awhile I play some more." Later these kids came to her and said, "They want you over there. Go to doctor." And she was just about ten years old that time. She went down there and she said, "No, no, she not going to go. I don't want her to die. I'll fix her up." She told all those people that, "You all get out. I'll fix her up." And she was sitting in that tent making all kinds of racket and pretty soon that little girl get up. She came back to life and lived many years. My mother died before her.

Sanapia's maternal uncle was also very active among Comanche peyotists, leading peyote meetings throughout southern Oklahoma. Sanapia also counts among her relatives a paternal grandfather who was an important *yapai* leader in the